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to the State, either as a soldier or a *trudovak*. All had served in one of these capacities, else they would not have been employed.

The young men were the only ones called to leave the village. As for the rest of the people, the national government went to them in the persons of its civil servants, who comprised most of the intelligentsia. Even the priest was a government employee, since the state supported the church. The doctor received most of her salary from public funds, since private practice in a village would have been financially unrewarding. In addition to these, the veterinarian, the schoolteachers, and an occasional lecturer from outside formed the advance guard of the national State. All of these public servants knew that they would be held accountable by their supervisors or inspectors, and identified themselves much more readily with the national bureaucracy than with the peasants whom they were supposed to help. Of these, the mayor was the spearhead in the attack on the old ways. One of his duties was to preside over the village court, where he stood for the law and order of the land.

One day as I was leaving the office of the mayor he asked me to stay and attend court. I sat in the corner of the room next to a bookcase jammed with documents. The mayor sat behind his desk, covered on such occasions by the white, green, and red Bulgarian flag, on which there was a stack of folders, one for each case to be heard. On the wall over his head were pictures of the King and Queen, a beautifully colored coat of arms of Bulgaria, and a patriotic calendar. Through the window I could see the small memorial garden in which forty-four fruit trees had been planted in memory of the forty-four local sons killed in the battles of Bulgaria's several wars. Two rifles for use when the policemen were on patrol stood in the gun rack not far from the desk. A bench lined another wall close to the small cast-iron stove. Near me there was a hat rack, and a spittoon less popular than the floor. A muddy, unshaven policeman stood at the door to bark people in and out.

The first man to come in was Iliya Trunin, a thirty-two year old villager in a *kozhuh* (sheepskin coat), who was being sued by Ivan Katsarov, a tavern keeper. Iliya, instead of going to the expense of running an electric line from the main electric cable, had arranged

659 ever occurred, not even military parades, without the blessing and prominent presence of the representatives of the Church.

Thus, a close cooperation was established between the State and the Church, and the Bulgarian people considered it quite important even though Bulgarians were not very religious. The Bulgarian people saw in the church a national institution for which they had fought bitterly before they had obtained statehood, and which was a source of encouragement in good and of solace in bad days. These were not two separate concepts but actually two parts of one and the same national concept. Given this union it is not at all astonishing that some prelates temporarily left their religious duties and assumed political or diplomatic functions, as it was the case, immediately after the liberation of Bulgaria, of Clement, the Bishop of Stara Zagora, who in 1879-80 was Prime Minister for several months and later headed the Bulgarian delegations frequently sent to St. Petersburg before the Russian Tzar. In later times and during World War II, two bishops, Stefan of Sofia (a Russophile) and Paisii of Vratza (a germanophile), became notorious by their endeavors to play a part in politics and aspire to the position of Prime Minister.

B. Ecclesiastic Courts, Marriage and Divorce*

795 692 Not being separated from the State, the Bulgarian Church performed, up to the advent of the communist regime, certain public functions. Religious celebration was required for the validity of a marriage, vital statistics were kept by the clergy and even the legal questions of marriage and divorce

795 692 were under the jurisdiction of ecclesiastic courts. The participation of laymen in these courts rendered them national and democratic in character.

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* The matter is treated in Part VI of the Statute of the Exarchate, completed only in 1897 and passed by the National Assembly the same year (Durzhavon Vestnik, No. 85, April 22, 1897).